

ANTWERPES

Vnitye.

An Accord or Peace in Religion,
and Gouvernment, concluded by his
Highnes, and the members of
the Citie, to the common weale
and quietnes thereof there late-
ly proclaymed the 12. of Iune
Anno. 1579.

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AT LONDON.

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ling at Aldersgate. An. 1579.

Cum Privilegio Regie Maiestatis.

AN T W E R

to

an account of the state in Religion

and a summary, contained in the

and the members of

the church, and the members of

the church, and the members of

the church, and the members of

the church, and the members of

Printed in French and Dutch

the church, and the members of

the church, and the members of

Printed by Richard Dwyer, dwyer

the church, and the members of

the church, and the members of



C O O D Hope there was, & not a little, that through the pacification of Gaunt, and the unitye of y^e Prouinces there adioyning, this great and long turmoyle, or rather miserable calamitie of these Low-Countries should haue bene ceased, and so consequently publique peace and tranquillity, aswell in Religion as otherwise, should haue bene established in the same indifferently, especially in Antwerpe, for the full restoring thereof to her olde flourishing estate in trafique, marchandise, handicraftes, nauigation, martial feates and all other good, and vertuous practise or pollicy, wherein sometime she farre exceeded any other of the Prouinces whichsoeuer.

But sith it falleth out so, that the aforesayd Pacification of Gaunt, (what with y^e intermedling of Spaniards and their adherentes, being professed enemies to the coutry, and what with other occasions therhence

A.ii.

proceeding

proceeding) hath bene at the first
 plunge , and is at this present viola-
 ted and infringed in diuers poyntes:
 and sith that newe suspicions , and
 hartburninges kindle againe a fresh
 betweene them of the Romishe Ca-
 tholique Religion , and them of the
 Reformed , and so farre forth that
 some townes and places of the Pro-
 uinces , so pacified, doe inflame and
 burne againe, as it is most manifest,
 with such great rācoz, grudging, and
 dissention as herafter without great
 slaughter and bloudshed can not bee
 extinguished : Therefore to preuent
 all such dissention, discozd, diuisions,
 and effusi on of bloud , his HIGH-
 NES and his EXCELLENCY
 by the aduice of the coūcell of the Es-
 tates assisting him, hath deuised, and
 made certayne Ordinances, contay-
 nayning diuerse poyntes , seruing to
 the peace of the Religions, and main-
 tenance of publicke pollicy.

All which poyntes so aduised & cō-
 cluded were by his Highnes letters
 dated

Dated the 14. of July last past sent to all vnited Provinces, crauing vpon the sight and receit therof their assēt, and consent therein.

After the same manner also were the sayd Articles of this Religious peace sēt to the Iustices of the towne of Antwerpe, who labouring in the same, as to such a waighty matter appertayneth, haue to that end assembled the whole body of the sayd City then and there opening and communicating vnto them the intent of the foresayd letters, as also reading and examining the sayd Articles deuised for the Religious peace. Where, after long and good deliberation had, together with the aduise of the Colonels, Deacōs of the Companies and Captaines of the towne, it was fully resolved and concluded, that the sayd Accord for the Religions should be presently proclaymed in y^e towne, and wel, and straightly executed, and on the Iustices and Magistrates of the sayd towne part from them commanded

A.iii.

manded, and ordayned, that all and euery inhabitant thereof should hēce forth frame hymselfe to this rule onely, and keepe the sayd Accord of Religio in such order and maner as followeth.

First, sith that Religion neyther ought nor can be vpheld, nor beatē into mens hartes, by force or violēce, but is a speciall gift of God, and at hys handes to be sought for, and receued: and for that it becommeth all Christian people of what Religion soeuer, to liue mutually in peace, & quietnes, ruling themselves according to the lawable and politique ordinances of their Governours: it is thought good that they of the aforesayd Romish Catholique Religion, and they of y Reformed, as also they of the Confession of Ausbourg, shall frely euery one remain at their own choyce and libertie as they will, and are minded, according to their vnderstanding, to aunswere before God for the

the saluation of their owne soules,
at the latter day.

Item, because there is such diuersitie of Religions, none shall be suffered to disturbe or hinder, or any way be a let to the other in their Ceremonies, Sermons, Readings, or other Exercises whatsoeuer: or otherwise attempt any other thing the one against the other, whither it be within or without the accustomed or assigned places of their Religion, in any kind of maner, but suffer one another to vse their Religion freely in peace and quietnes: And likewise to let them possesse, holde, and inioy all their goodes so long, and til such time as by the aduice of the Generall Estates, or at least by a provinciall or nationall Assembly (eachone beyng freely heard) it be otherwise determined and concluded: vppon payne of punishment of body and goods, without delay, as disturbers of the common peace, and tranquillitie.

And in the meane while to set

A.iiii.

good

good politique order, after some meet
 and reasonable manner, for the secu-
 ritie, and quietnes of ech part, it is
 ordayned that each of the aforesayd
 Religions shall holde them content
 with the Churches whiche they pre-
 sently possesse: except y the Churches
 of two of them, to wheet, of the Refor-
 med Religiō, and of the Auf bourgs
 Confession beyng to little for their
 vse, that then by the Magistrates of
 this Citie there shalbe assigned, and
 appoynted vnto the any other church
 or place for their commoditie, there
 openly and freely to exercise their re-
 ligion. And as touching Burialles,
 the professors, or maintainers of ech
 Religion shall vse thereto the Chur-
 ches and Churchyardes where they
 do exercise their Religion, each one
 following their owne Ceremonies:
 except that for want of room, distāce,
 or other necessitie, any one of the a-
 fforesayd Religions require to vse ech
 others Churchyarded, whiche then
 they shall be suffered to do, prouided
 that

that no Sermon be there made oꝛ any singing, oꝛ other Ceremonie there vsed.

And foꝛ to auoyde such inconueni-
ces as are most commonly occurrent
thzough the wilfull wantonnesse of
seditious and quarreling mates,
which hunt after nothyng but the o-
uerthrow of all good oꝛdinaunces: It
is oꝛdained that echone shal foꝛbeare
and refrayne themselves to come oꝛ
to be found in place, whereas other
Religion is exercised than that they
pꝛofesse themselves, except that they
so guyde, and rule themselves, accoꝛ-
ding to the vse and exercise of that
church oꝛ Temple, wherin they shal
so happen to be found, bypon payne
as is aforesayd.

Likewise to auoyd al iarring, ran-
coꝛ, and debate, and to repressse the
inoꝛdinate libertie of some, spurning
agaynst diuers commaundementes,
and oꝛders oftentimes taken, and
published by vs, we enioyne, and pꝛo-
hibite any song to be made, pꝛinted,
sould

ould, or to bring to light anye disdainfull or iniurious song, ballade, rymes, inuectiues, writings, pictures, or Paintinges whereby one or other of the religions, or any of the in particular, or generall should be disgraced, or defamed thereby, on the paine or punishment aforesayd.

Whoeuer they of the aforesayd Religions shalbe bound to present their Preachers and Ministers personally before the Governours, and Iustices of this Citie, that their seuerall names beyng registred, they may with great deliberation by the aforesayd Governours, and Iustices be admitted, and receiued, and before them take an othe of their loyaltie and obedience in these politike cases, without doying any further act of iurisdiction, or meddling with the auctoritie of the Magistrate directly or indirectly, in what manner soeuer the same might be.

The sayd Preachers, and Ministers so presented, and admitted, and

sworne

Boorne, shall also be bound, as also all other persons, not to speake or preach or otherwise to vse speeches, or wordes, eyther publicuely, or secretly, tending to disoord, tumult, and sedition, but to teach, and exhort the commons to peace, loue, and quietnesse.

Item none shalbe suffered to carry any marke or token, thzough which occasion might be geuen to another of offence, disoord, and contention.

Item, the maintayners of each of the aforesayd Religions (till that otherwise it be prouided by them, or the vnited Prouinces) may contract mariages each according to the vse of hys Religion, and the Children so boorne, and begot shal lawfully succeed, yea & inioy the goods fallen vnto them by the death of any Person of a contrary Religion.

And to keepe indifferencie ouer all, so it is, that because of the foresayd Religions, there shalbe had good regard, and discretion in the receiuing

uing of any Schollers, sick Persons,
 or Poore men, into Schooles, Hospi-
 talles, or Almes houses. Also all the
 the Almes, and deuotions of good
 people shalbe gathered collected, and
 distributed according to the order al-
 ready therein taken, and as it is vled
 at this present.

Item, that echone shalbe bound to
 keepe the accustomed Holy dayes,
 hereafter specified, namely, the Son-
 day, Christmas-day, Thapostels-
 dayes, The Annūciatiō of our Lady
 Ascention day, and Candelmas,
 and not be suffered vppon the same
 dayes to open their shoppes, or to
 worke, or sell openly.

Item, vpon such dayes as of aun-
 cient time serued for the fast, no man
 shall sell or eate fleshe: and all fleshe
 markets, or shambles shalbe shut vp,
 and each one shall behaue himselfe
 modestly, according to the ordinance
 or vble of the towne.

Item, in election of any Officer,
 or Magistrate, and other politique
 calling

calling there shalbe no special regard of any mans religion, but such a one to be nominated, and chose, as shalbe thought and found meetest for the same, and likeliest to execute such an office, with this condition, that such a one so nominated, & chosen shalbe bound to fulfill the othe, which of olde tyme appertayned to his office: and shall mozeouer saythfully and solemnely sweare this Accord of Religion, without blyng, or ioyning any other Ceremonies. And if so be that in taking of any the sayd othes, whether it be of Magistrates, or any other publique seruice, any clause be compzised therein repugnāt to the obseruation, or conseruation of any the sayd Religions, that then the same clause in taking & geuing y oth shalbe omitted.

Furthermoze ech one shalbe bound to beare dutifull obedience, and reuerence to the heads, & Magistrates of this Citie, and to assist the same in all places to appzehend, and punish
all

all manner of mutinies and seditiōs, especially of the trāsgressōrs of these oꝝdinances now enacted.

And if so be it happen (which god defend) that any man doe contrarȳe to these oꝝdinances, oꝝ do oppose him selfe agaynst the same, in all oꝝ in part, oꝝ do disturbe, offend, oꝝ abuse any manner of person by any iniurȳous meane, it is oꝝdayned as aforesayd, that immediately they shall proceed to the apprehending of the offender, according to y^e auncient custome. And because that the examination, and information shall be done without suspicion, oꝝ misdoubt, it shall be lawfull foꝝ them of the Religions abovesaid ioynntly to chuse and assigne two woꝝthy discreet men, louers of the common peace and tranquillity, that in their pꝛesence the aforesayd information may be taken by the gouernoꝝ, & suche as by the law are appointed to that purpose, to the intēt that what is done may pꝛoceede and be oꝝdayned as it ought to be.

Under

Under was written:

This ordinaunce being read in
the Counsel Chamber of the
Iustices of Antwerpe, was
by them ordayned to bee
proclaymed, and published,
dated the 12. of Iune. *Anno.*
1579.

Me presente,

Martiny.

¶ Articles concluded by his Excellencie and the towne of Antwerpe for the quietnes, and peace thereof: the 12. of Iune. 1579.

BEcause that the 28. of May last past certayne ill motions, and with no small inconuenience did beginne to rage, whereby moze heauines, and greater mischief might haue risen too the great hindzaunce or hurt of the Citie, and the whole Countreyes, and to the aduantage and incouraging of the common enemy: So it is, that after diuers communications had for to make and mayntayne peace and vnitie among the Burgeses, and inhabitaunts of the sayd Citie, and to remedy the aforesayd mischiefs, as much as is possible at this pzent, hys Highnes with the aduice of hys Excellencie, and y Couñsel of the Estates, but not without the conference, and agreement of the Bourgmasters, Sheriffes, Deputies, and Deacons of their misteries, and the adherentes, or confederates

berates of þe sayd Sheriffes, Colonels,
Deacons, and Captaynes of the sayd
towne, not onely in forme and man-
ner of a generall counsell called
(Wæden-Rædt, or bread Coun-
sell) but also with the particuler mē-
bers of euery Colledge, hath conclu-
ded and ratified these Articles fol-
lowing.

I

First his Highnes doth forget and
fodgeue al that which is or hath bene
done befoze the date of these p̄sents,
without searching, or appzeheending
any one for the same matter : and e-
uery one shall likewise forget, and
employ himself to vnity, loue, and cō-
cord, liuing together without re-
p̄och or choking ech the other, with-
out all malice, and suspicion. For by
this meanes the common wealth, &
good estate of this towne may be the
better furthered, and our common e-
nemy ioyntly resisted.

2.

Item, this Union shalbe published in

W. i.

such

such order and forme as it was at Vtrecht, reseruing the moderation of the Poyntes different betwene the Counsell of hys Excellency, the E. States, and the sayd Union, for to be decided by the general Estates of the Prouinces associated and vnited, and the rest which are to be associated and vnited, and the other Townes, in their first assemblie.

3

Item, a religious peace, irreuocable shalbe pꝛoclaymed, as by the members of this City was found expedient and appꝛoued: reseruing the moderation and restraynt of such things, as the articles of this ordinance both contayne.

4

Item, the Romish catholickes shal return agayne to their possessions, & the vse of their churches of our Lady of S. James, and of Bozcht, where they shall freely do their exercise, observing the articles of this Accord, of Religious peace: and in this consideration

deration shall the secular Priestes,
and those that haue benefices come
into the towne agayne : those onely
excepted, which are specified in a cer-
taine bill signed these presentes, and
exhibited, the which for certayn reso-
nable causes, especially for the moze
quietnes of the towne shal as yet re-
mayne without.

5

Provided that the spirituall per-
sons shall not haue any iurisdiction
ouer the temporal: nor also shal med-
dle with ciuill or politique affayres:
but as touching the same they shalbe
subiect to the Magistrate: & further
shall pay tole, impostes, tenthes, and
the hundred penny, and beare other
Citizens charges, losing their priui-
leges, immunities, and liberties of
their Cels, and Cloysters, and other
such places.

6

And to auoyd all vpproies and sedi-
tion, none shall hencefoorth be recei-
ued to the office of preaching, of what

B. ii.

religion

religion soeuer they be, before they be first presented to the magistrate, & the nine men, who shal be chosen for the execution of this ordinance, and before them also take their oth.

7

Item, to shunne all inconueniences and offences, they of the sayd Romish Religion shall do their exercises only in their churches, neither shal they be suffered to keepe processions openly.

8

Item, they shall carry their Sacramēt without pompe, or other sound and couertly.

9

As touching the order of Mendiās (that is to say, the Carmelites, Augustines, & Iacubines, & the Minories) they shall as yet stay without the City, with the others called Bogardes. They of S. Michael, and Peterpots shall reenter, and they that will may tarry out with reasonable maintenance: none shal receiue in any other without information fyrste geuen

geuen to him who hath the charge of
this ordinance.

10

Item, Cloyster women shall carrye
in their olde possessions, and enioye
their cloisters, goodes, and Religion.

11

Item, all Ecclesiastical persons shall
renounce all aliantes with whome
they haue had secret dealings or cō-
ferences, whether it be among the
selues, or with other of other provin-
ces or straingers, vnder what couloz,
or pretence so euer it be: and shall
promise neuer to contract with any
such agayne, nor to contrary, or re-
sist this ordinance.

12

And to the assuraunce of euery
one (aboue the othe which is to be ta-
ken of ech partie) the Magistrates,
and other members of the Towne,
likewise the Colonels, Deacons,
Headmen, Captaynes, or Officers
shall swere befoze hys Highnes, and
Excellencie to mayntayne the de-
crees

treas aforesayd, and to take to their protection and sauegard, agaynst all oppression, and outrage, the whole body of the Citie, and all the inhabitants thereof, as well the Catholiques, Reformed, and they of the Confession of Ausburgh. And for the moze firme assurauce, likewise to take away all mistrust, and to keepe frendship, there shall out of each of the aforesaid thre Religions twenty of the worthiest men be nominated, and sworne to take serious care, and diligence to obserue, and cause to be obserued (asmuch as in them lyeth) these Ordinaunces, and Generall rest for the Citie.

13

And for better accomplishing of y^e which is sayd, they of the Reformed religion shall chuse thre men out of the Catholicks, and the Catholicks shall chuse thre out of the Reformed who afterward shall together chuse likewise thre of the Confession: which nine persons shall haue charge

charge of the execution and maintenance of these ordinaunces. And if in case disagreement rise among them they shal, if they can, pacify the same, if not, the to certify the Magistrats, Colonels, and Deacons of the Companies of the Town, for them to determine of the same, as the case requirereth, whō his Highnes by these presentes thereto authoriseth.

Deauen the 11. of June 1579.

Signed.

MATHIAS.

Guillaume de Nassau.

¶ Proclaymed by Cornelius de Mansdale vnder Bayliffe of Antwerpe the 12. of June, 1579.

Whereas by the second Article of this ordinaunce, it is ordered by his Highnes and Excellency to publish this Union, or peace in the same forme

forme as it was done at Utrecht, reseruing the moderatiō of the poynts being different, betweene the concept of the Estates present, and the aforesaid Union, to be decided by the Estates generall of the united Prouinces, and by the rest of the Prouinces and Townes whiche are to be v'nited, in their first assembly: So it is that wee geue to vnderstande to euery one, that the Burgmaisters and Sheriffes according to the resolution of the Members of this Citie do cōforme themselves to the sayd vniōn had, made, and concluded at Utrecht, on the 23. of January last past.

AT LONDON.

Printed by Richard Daye dwelling at Aldersgate.

1579.

Cum Privilegio Regie Maiestatis.

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